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Third Annual Report
OF THE
UNITED DOMESTIC MISSIONARY SOCIETY.

We are always glad of an opportunity to lay before our readers any documents that relate to the concerns of Domestic Missions; and though an entire copy of the last Report of the United Domestic Missionary Society, has not yet been sent to us; we hasten to give the substance of what has been furnished to our hand, by copious selections in the last New York Observer.

After a few introductory remarks of a general character, the Report proceeds to speak of the increasing prospects of the society, and of the extension of its operations; and gives a catalogue of 150 missionaries employed by the Society during the past year; and then proceeds as follows:—

"It will be seen from this condensed view, that our field of labour is greatly enlarged during the past year. We know that many of the best friends of the missionary cause looked with deep solicitude upon the great experiment, unexampled we believe in any country, of a society which should, in its first year, employ 57 missionaries—in its second, 78. They scarcely dared to desire more than that we should hold fast what we had so speedily acquired. But we have gone beyond the hopes of many, and feel that efforts need only be made, under the blessing of God, with steadiness and judgment, to find a ready and efficient co-operation in the members of the one household of faith.

"It is true that the amount of money demanded by our society, in comparison with the number of missionaries employed, is wonderfully less than the wants of institutions which evangelize foreign countries. We have no long training through which their missionaries must be supported, to gain the language in which to convey the thoughts of God to the perishing heathen; we have no expensive transportation of civilized families into barbarous regions; we have no unavoidable necessity to help those to live whom the wandering savage would leave to die; we conduct efforts of less expense, of not less urgent necessity, of not less cheering promise, in our native language, on our native shore, to our natural kindred, who look to us and ask the pittance which may give an inexhaustible life to their body, soul and spirit. We rejoice that our eyes see thecross set up in all the purity of an honest preaching of its doctrines by the men that go out from us, among our injured and half extinct Indian tribes, among the islands of Australasia, in the villages of Ceylon, and on the hills of Palestine—no one will suspect us of depreciating comparisons; these must be done, and the other not left undone. But our system is so simple, so economical, so efficient, that the least offering to increase our funds is big with the greatest results. Except in peculiar cases, our missionaries are supported for one whole year, some upon fifty dollars, many upon seventy-five dollars, few upon more than one hundred dollars. This is performed by leaving to the towns and congregations helped, the selection of their own minister, and by adding our gift to what their utmost efforts can collect for his temporal maintenance."

The Society it seems, have wholly abandoned the system of itinerancy. Their own experience, as well as that of other societies, has been such as to demonstrate its comparative inefficiency. They compare it to a petty summer brook in the midst of a parched desert which quenches for a moment, the thirst of a few, and disappoints the hopes of the many who pant after the living fountain.

"With considerable means of information, this Committee can learn of but very few of the hundreds who have been sent out to traverse the waste places of our land, who have set themselves fairly to work, by continuous exercise of their ministerial gifts to convert the forest into a garden. The Apostles went from city to city it is true;—but they left converts when they removed their dwelling—they ordained elders in every city—they taught men to do all things which the Lord commanded—they set up regular churches and established the ordinances of grace, and proved that the kingdom of God had come with power. In our country, unhappily, in the experiments we speak of, the interests of error and of sin, have often been strengthened by the passing impression of one Sabbath's service by the itinerant Presbyterian or Congregationalists, rather than the body of Christ enlarged or edified. Influence is the growth of time; character, a matter of acquisition. The minister who does not take his place among the daily operating causes of improvement, ought not to hope to be regarded with the affection which converts bear to their spiritual parent, and with the honour with which the Church Militant and Triumphant greet him who builds a resting place for the ark of the Lord. It is, therefore, with deliberate purpose, and after much observation, that this Society have resolved to employ for the most part, only those ministers who desire to settle—who go to their several locations, with the devotion with which their brethren go upon a foreign mission, with the intention of being faithful unto death. Whether the undertaking be to build up a church in a city or village, or new peopling country, or on the frontier of the howling wilderness, we desire that our missionaries should go with a mind averse from change, praying that God will enable them to hold fast what they gain, until a little one becomes a thousand, and a weak one a strong nation.

"We know, add the Committee, that this is oftentimes a severe trial of the faith and patience of God's servants; it is oftentimes a searching test of their ministerial ability. He must be apt to teach, and be an ensample of the believers who can endure it; but the simple question with all who love Christ must be, does the Lord require it? do the signs of the times demand it? We answer positively that they do. We say the churches in the West are languishing because of their often disappointed hopes; that they now judge it almost vain to seek to retain a minister who visits them to see their need and returns with the continually repeated story, that something must be done for our brethren in the wilderness. It is better that young men should not go at all; better that they should be without the advantage of their wandering circuit, than that their conscience should be obtuse to the appeal, the call, the command which a feeble church in Illinois, Indiana, or Missouri, may urge why *he* should stay and minister to their necessities. We know that such a call is a summons, a process towards a judgment, which no right-minded Christian minister can lightly pass over. We rejoice in the hope that there are many of the offspring of our Education Societies, and Theological Seminaries, who already feel, who are about to eye, who are soon, by the grace of God, to relieve the necessities of the perishing myriads of our countrymen."

Such sentiments as the foregoing are of the greatest importance; and we hope that young licentiates, and those who are looking forward to the ministry will weigh them well. We wish to see those sent on missions who are under the full influence of the missionary spirit; and not those who are less deeply devoted—those, whose failing health seems to render it expedient for them to engage temporarily, as furnishing the probable means of its recovery.

Men of the most vigorous health, the most stable purpose and fervent zeal, should always be preferred to those of every other description, as pioneers in the work of evangelization.

After alluding to the further advantage of the permanent scheme, which respects the eventual dislodgement of false teachers, which are always scattered over the wastes of Zion, the Committee proceed to mention, as a subject of regret, the scarcity of good agents. The income during the past year was irregular, and derived unequally from the several portions of the religious community. There are times when money cannot be raised in New-York, but with the greatest difficulty; and calculations that had been made, on deriving aid from different counties and districts throughout the state were not realized. Hoping and praying that this deficiency may be supplied, they respectfully call on ministers of the gospel, in the mean time, to make particular exertions in behalf of the Society's funds.

"We know, say the Committee, that if the Society could have found suitable agents to go forth and collect money, we should have had many substantial proofs of the confidence which it inspires. Auxiliary societies, and even individuals, need the excitement of some such external cause to animate their interest in our efforts. The Committee implore the guidance of God's good providence, that they may find such persons as they ought to engage in this service. With one or two exceptions, they have sought for them hitherto in vain. Until we have active and acceptable agents, who may visit congregations and individuals, report upon destitute spots, increase the sympathy of the Christians of a neighbourhood in favour of the desolations which are at hand, and which they feel too little about, because their eyes are accustomed to the scene, the Society cannot flourish to the extent we desire. While unable formally to engage such persons, we respectfully suggest for the consideration of benevolent individuals, especially of ministers of the Gospel, whether they can do more acceptable service to our Lord and Saviour, than voluntarily to undertake such agency. If the sentiment were as general as it should be, that the profiting of one is the profiting of all in this matter; that we are members one of another; that the duty is indispensable to send the Gospel to every creature, and to have it preached at home as well as abroad, this Society would need no other agents than the sensation caused by these truths would produce, and the Executive Committee would then have the best pledge that the funds thus gathered, and afterwards distributed by a vote, according to the desires of the donors, are well and savingly used. The opinion of a neighbourhood as to the measure of the ability of a congregation, its growth, and the gifts of its minister, is an important element in our calculations. If the neighbourhood will give their money in aid of a feeble church near them, it will justify a deference to their solicitations for further help from the general treasury. We hope that our ministers will be more alive to this great object. No agent can do much without their help; their personal influence may be vastly serviceable in this good cause."

After alluding to the great wealth of the city and a willingness there to make proportional contributions, the committee think it but "reasonable that contributions from other quarters of the country should be such as to animate the friends of Zion in the city, that they may see that no party cause, no sectional feeling, no imaginary necessity urges the request, that they give of their substance to build the temple of our common Lord." This idea they enforce with some energy: but, perhaps it needs no laboured argument to show the importance of it. The best possible proof that the society can have of the real necessity of those whom they assist, is that which is derived from contributions in the place itself and in other places in the vicinity. The latter especially will not give unless there is real need.

The Committee regret that their former representations respecting the limited state of their funds, should have prevented any applications for assistance.

"The discouraging statements with respect to our treasury, which we were obliged to circulate in October last, prevented many applications for aid. One clergyman writes, that in the neighbourhood of Ithaca, no less than five or six churches might be built up by the grant of small sums from us. None of these applications were sent to us for the reason above specified. We regret it. For the Committee have it to record, that in the period of the greatest depression, they never refused to grant any applications, well recommended, when it seemed probable that 50 or 100 dollars would settle a minister. No application has been rejected. For we could not believe that Christians would permit such cases to be fairly stated to them, and not extend assistance. We believed that our embarrassments would be succeeded by a time of more light; and we know that it is only now and then, at auspicious moments, that the people of a town and church unite in the choice of a minister, and a readiness to bear the burden of three-fourths of his support."

The Committee speak thus of the revivals which have crowned the labours of the Society.

"Revivals of religion have taken place in many of the stations where our missionaries labour, as will be perceived by an inspection of the preceeding list. Times bearing a happy resemblance to the day of Pentecost, have been brought around by Him who has all time in his hand, and bestows the residue of the spirit. The spirit has been poured out; the sons and daughters in the desolate places have prophesied, and the living influence of godliness has been seen. It is a sign of the times, and, like a beacon light on a mountain, a fact which signalizes our country, that these revivals of religion are granted by the Lord of the church, with a frequency and force unknown on the continent from whence our fathers sprung. The Christian philosophers beyond the ocean, delight to see, and are curious to inquire into these new facts in church history. They perceive the reasonableness of the conduct of a multitude who awake at once to the conviction that their character is, as the word of God declares it to be, that of enemies to God by wicked works and heirs of wrath. They confess the wisdom of the course pursued by any multitude of awakened sinners, when they gather around the minister of Jesus to inquire what they must do to be saved. They perceive the propriety of the effort to make the work general, and that a whole town should break off from all other duties, to believe on the Lord Jesus Christ, and make their calling and election sure. They acknowledge that these revivals have their warrant in the intrinsic reasonableness of the things and the command of God, and their cause in the mighty and discriminating influence of the Holy Spirit, and they send their gratulations over the waters to say, that such good news from a far country are better than odours from an earthly paradise.

If this Society had nothing more to report this year than the revivals in Galen, in Lockport, in Orleans, in Lowville, this anniversary would not be in vain, for our record is in heaven. Fifty or one hundred souls, washed, justified, sanctified, chosen vessels for the upper sanctuary, can contain throughout the ages of their endless duration, more life, consciousness, and bliss, than all human beings ever held from this time backward, to the moment when Adam first breathed. When we look behind us on the earth, we look on a beginning, when we look forward upon the soul's estate, we look upon eternity."

The following extracts will also be read with interest.

"This Committee would earnestly press upon the friends to the education of poor and pious youth for the Gospel ministry, and all who favour our Theological Seminaries, considerations suggested by the experience of this year. The need of Ministers, spirited, able, enlightened, is greater than most will believe who have taken only a cursory survey of the country. From intimate knowledge, we can name counties and towns on every hand which open stations of vast importance. In our growing country, such young men are needed by hundreds. Along the line of the State Canal, new towns are rising, on our lakes new ports opening, on the banks of our rivers new edifices of worship are raised, the steeples of which shew to the traveller the signals of want, not of supply. In some of our old counties, half the population is without the Gospel; the whole line of division between the states of New-York and Pennsylvania, is one vast waste—even the State of Vermont, is scarcely more than one half supplied. Indeed we have but to run through the old states on the sea board, from this city to St. Mary's, to say the same of them all. Ohio ought to have a hundred ministers to settle at once. Michigan is opening a field for domestic missions, fertile as its own fallow ground. Indiana, Illinois, Missouri, Louisiana, with the states which are clustering fast upon our Union, by which a mass of human beings are to be consolidated from the Mississippi to the Pacific, into one scene of life and duty and responsibility—all call loudly for the authentic embassage of peace from the lips of the well-instructed and duly authorized herald of the Cross. Upon that scene of life which the patriot Prophet dwells on, the Gospel must triumph, the Christian Prophet expatiate, the Son of God rule, else all that we hold dear for this world, and all we hope for in the next, are endangered. The political destiny of our native and loved land, are soon to be gathered up from the whole surface of this northern continent; the old states are to be weighed in the balance with their vigorous offspring—the elements of dominion are to rise from universal suffrage from this vast territory, and if we do not now endeavour to impregnate the seeds of empire with divine life—if we do not circulate the Gospel in the families which are to expand into this general empire, out of a cloud no larger than our hand, may come a mist thick enough to obscure the sun, and a tempest fierce enough to shatter and submerge the precions institutions of our Republic.

The Church has an interest in these republican institutions dearer than infidels have confessed. If the Gospel had not been here when they were set up, they could not have existed, nor will they continue to exist, if the Gospel do not propagate itself where the precious right of self government is to be confided to a people.—At our present ratio of increase, we are to be in 1850, 22,000,000 of people; and in 1875, 44,000,000. Let any man ask himself where the 44,000 ministers of the Gospel are to come from, who are to supply this teeming population.

"The influence of such a Society as ours upon the settlement of ministers, is a point so obvious and important, that we will not swell this report by farther illustrations.

"The wants of the new states have affected the Committee so deeply, that two thousand dollars have been appropriated to aid the people to obtain the Gospel. Several young men of promise and devoted piety, are nearly prepared to go out to labour in those regions. That we ought to have a large fund collected in the states on the sea board for this object is evident. It is duty, it is charity. Let the aid be granted according to the plan which experience commends, in sums of 100 dollars for 12 months, to churches which will do their utmost, and soon counties and towns will be evangelized, permanent auxiliaries created, and fire be carried from altar to altar, until it burn on the shore of the western ocean."

"The receipts during the past year, have been 11,262 40 cts.; of which sum 3,482-85 cts. were for annual dues and to constitute directors and members for life, 2,195-81 cts. were donations, 3,485 89 cts. from auxiliary societies and missionaries, and 2,097 85 cts., were collections in churches, at prayer meetings and sundry other places."

BURMAN MISSION.

EXTRACTS FROM MR. WADE'S JOURNAL,

Continued from our last.

We soon after found that they did not design to carry us to the place of execution; for having passed by the spot they proceeded in the direction of the Great Pagoda. Looking behind, we saw the Yawhoon and his officers following us upon horseback. When they had overtaken us, they alighted, and having seated themselves in a Zayat ordered us to be placed before them a second time, but not in so degrading a posture as before; indeed, their whole treatment of us seemed a little more mild. Our arms were untied, a little water was offered us to drink, also a few plantains and cheroots. after a few moments consultation upon the proposal made by Mr. H. it was assented to, and his chains were taken off; he asked to have me sent with him, but this was refused.—Mr. H. being gone, the remaining prisoners were committed to the charge of an inferior officer, with strict orders, that if Mr H. did not succeed, to put us to death: which also was the substance of the message sent by the Yawhoon to the General by Mr. H on whose success now hung all our hopes of life. The officer directed that we should be deposited in a building standing upon the base of the great Pagoda, and be treated hospitably until Mr. H's return. Four of our number being quite exhausted with fatigue and pain, occasioned by the galling of their chains, were unable to go any farther, which the officer perceiving, he allowed them to remain in a building at the foot of the Pagoda. The place in which we were now to be confined, was a strong brick building, consisting of four apartments. The first of these was occupied by large images. The second was a kind of hall, and behind this were two small dungeons, or dark, gloomy apartments, apparently designed as repositories for treasure. We were first confined in the second of these apartments, but shortly after in one of the dungeons just mentioned. We found the place filled with Burman goods, of almost every description; there were no windows, or any thing else comfortable, and they gave us nothing to eat or drink. Mr. H. in his way to the shipping, met a company of troops which had just landed; he communicated his business to one of the officers, and related where and under what circumstances he had left us; They proceeded forward in search of us; but before they reached the spot we had been removed, as before related; and the Yawhoon with his attendants, being informed that a company of troops was advancing upon him, fled to the jungles. The same detachment having received some information from Mr. H. of Mrs. H. and W. also made search for them. But they having been driven out of the house of the Portuguese woman, as stated above, had at length taken refuge in a small bamboo house, together with a number of other females, wives of foreigners, whose husbands were also prisoners. This place merely hid them from the eyes of the passing multitude, though they were in most imminent danger from cannon balls, which were every moment falling around them; and even here they were sought by the Burmans; but a young man who stood at the door told the inquirers that the wives of the teachers were not there, and that he knew nothing of them. Here they remained in a state of great anxiety and danger, till at length they heard the sound of the bugle; assured by this, that English troops must be near, they threw aside their Burman costume, and ran out to meet them; their hands and faces still black, and their whole appearance that of persons in great distress. Their first words to the kind officer* who took them under his protection, were, 'Our husbands, our husbands!' 'Where are your husbands?' said the officer. They could only answer, that but a little while ago they saw us led by in chains, and almost naked, towards the place of execution. He immediately despatched two or three of his men to the spot, to see if our bodies could be found, not doubting but we had been put to death; they returned without intelligence. Mrs. W. and H. were then conducted into town, (it being unsafe to spend the night at the missionhouse) and placed under the protection of Mr. Sarkies, whose family was very kind, and used every possible exertion to accommodate and console them. Mr. H. delivered his message from the Yawhoon to Sir Archibald Campbell, who said in answer, "If the Burmans shed one drop of white blood, we will lay the whole country in ruins, and give no quarters." He returned to the place where he had left the Yawhoon, for the purpose of delivering the General's answer; but not finding him, he proceeded as far as the Great Pagoda, where he found many Burmans, of whom he inquired after the Yawhoon, and also for the prisoners; but being unable to gain any information of either, he returned back to town, where he found Mrs. H. and W. safely protected. It is very remarkable, that he performed this excursion without beining molested by a single Burman. It was now near 8 o'clock and the firing from the shipping still continuing, gave us reason to apprehend, that Mr. H. had done little good by his message to the General. We, however remained as quiet as possible, which was now our only hope of safety. Exhausted by hunger and the fatigues of the day, we laid our naked bodies upon the ground, in hopes of gaining a little rest; but our situation was too uncomfortable to admit of sleep. Several times during the night our fears were greatly excited by the Burmans; for there were several hundreds around us, and it was almost impossible to stir, without making a noise with our chains, loud enough to be heard at a considerable distance.

12*th*.—Very early in the morning a party of Burmans came, evidently with the design of putting us to death, or carrying us with them into the Jungle, which to me seemed more terrible than death. Having entered that part of the building in which they had probably seen us deposited on the preceding evening, and not finding us, they fell into a great rage, if we might judge from their language. This room being contiguous to the place where we were, and the door not shutting perfectly tight, they came to examine it, but finding it locked, were about to burst it open, when some person from the outside cried that the English were coming, by which they were alarmed, and fled with precipitancy. But a moment before we said to ourselves, it is all over with us; death or something worse, seemed inevitable; but now the most sanguine hopes succeeded to fear. All the Burmans had fled, and the English troops were near: we even heard some of their voices distinctly, but were very soon again plunged from the pinnacle of hope into the depth of despair. The English troops passed by, & the Burmans again took possession of the Pagoda; and we frequently heard them in the adjoining room;

* Major Sale.

thus hope and fear alternate swayed our breast." At length the moment of deliverance came. Another party of troops headed by Sir Archibald himself, advanced: the Burmans seeing them at a distance fired two guns, which they had planted upon the Pagoda, (which was the first intimation we had of their approach.) These guns were no sooner discharged, than all the Burmans took their heels as fast as possible; and about ten minutes after, we had the opportunity and unspeakable pleasure of discovering to the troops the place of our confinement. It was Gen. Campbell I believe who burst open the door. We crawled out of our dungeon naked, dirty, and almost suffocated. The General welcomed us to his protection, and ordered our chains immediately to be taken off; but they were so large and stiff, that all attempts were quite ineffectual: so that we were obliged to walk two miles into town, still in irons. Clothes victuals &c. were immediately given us. The prisoners who had been confined at the foot of the Pagoda, had been released and returned to town early in the morning. Mrs. W. was informed that I was among the number, but how great the disappointment, when she learned, that instead of being released, no information could be given concerning me, or of those with me; and all that they knew was, they had been separated from us the night before; and indeed Mrs. W. had no intelligence of me until I returned to the mission house. I need not attempt to describe the feelings produced by meeting again, after we had passed through so many great dangers; but at length we found ourselves again all together, well, and beyond the power of barbarous and unmerciful Burmans. For my own part, I was rendered almost delirious by so sudden a transition from the deepest distress to the highest pitch of joy.—In reflecting upon those scenes of danger through which we all passed, and the narrow escapes which were afforded when hope seemed entirely gone, I cannot help thinking, that our deliverance was almost miraculous. More than once, the danger which threatened us was so near, that I could only say, "Lord, save now, or we perish." God was my only hope, and this hope did not fail me, even in the greatest extremity. There was a secret confidence that God would after all, in some way or other, effect our deliverance, though every thing passing before us, militated against such a hope. O how invaluable is the hope of the Gospel, which, like an anchor to the soul, sure and steadfast, enters into that which is within the veil! And standing upon the very border of eternity, as we viewed ourselves, how insignificant appeared all the objects which so much attract us in this world; how vast the concerns of a never ending eternity; and how invaluable a well grounded hope in the merits of Him, whose name is the only one, given under heaven and among men, whereby we can be saved.

ON PRAYER.

Prayer is the first breath of divine life—it is the pulse of the believing soul, the best criterion of health or sickness, vigour or debility. By prayer we draw water with joy from the wells of salvation; by prayer faith puts forth its energy, in apprehending the promised blessings, and receiving from the Redeemer's fulness; in leaning on the Almighty arm, and making his name our strong tower; and in overcoming the world, the flesh and the devil. All other means of grace are made effectual by prayer; every doctrine and instruction as this is attended to; even grace revives or languishes, according to the same rule. Our grand conflict with Satan and our own hearts, is about prayer; the sinner feels less reluctance and meets less resistance, in respect of all other means of grace, than in retiring to pour out his heart before God in secret; and the believer will find his *chief* difficulty to consist in continuing constant and fervent in his spiritual exercises. If he succeed here, *all* else will eventually give place before him, and turn out to his benefit and comfort. If we desire to pray aright, we must carefully observe, that the Scripture always calls upon us "to pray in the spirit;" or "in the Holy Ghost," our petition should therefore be—that the Lord should graciously give us his Holy Spirit, to teach and enable us to pray. When this is duly attended to, a very heartless beginning will often have a bright and encouraging conclusion, and our desires may be too large, even for utterance; but without it *words* will often flow, that have little meaning and no corresponding affections.

MASSILON'S OPINION OF THEATRES.

"You continually ask, if theatres, and other public places of amusement, be innocent recreations for christians? In return, I have only one question to ask you, are they the works of Satan or of Jesus Christ? for there can be no medium in religion. I mean not to say, but that many recreations and amusements may be termed indifferent; but the most indifferent pleasures which religion allows and which the weakness of our nature, renders even necessary belong, in one sense to Jesus Christ, by the facility with which they ought to enable us to apply ourselves, to more holy, and more serious duties. Every thing we do, every thing we rejoice or weep at, ought to be of such a nature, as to have a connexion with Jesus Christ and to be done for *his glory*. Now, upon this principle, the most incontestible and most universally allowed in christian morality, you have only to decide, whether you can connect the glory of Jesus Christ, with the pleasures of the theatre. Can our Saviour have any part in such a species of recreation? and before you enter there, can you with confidence declare to him, that in so doing, you only propose to yourselves his glory, and to enjoy the satisfaction of pleasing Him? What! the theatres, such as they are at present, still more criminal by the public licentiousness of those unfortunate creatures who ascend them, than by the impure and passionate scenes they represent—the theatres are the work of Jesus Christ; Jesus Christ, would he animate a mouth from whence are to proceed laciviousness and profane sounds, intended to corrupt the heart? These blasphemies strike me with horror. Jesus Christ, would he preside in assemblies of sin, where every thing we hear, weakens his doctrines! where the poison enters into the soul by all the senses! Where every act is employed to inspire, awaken and justify the passions he condemns! Now, says Tertullian, if they are not the works of Jesus Christ, they must be the works of Satan. Every christian, therefore, ought to abstain from them. When he partakes of them, he violates the vows of baptism. However innocent he may flatter himself to be in bringing from these places an untainted heart, it is sullied by being there, since by his presence alone, he has participated in the works of Satan, and violated the most sacred promises, he had made, to Jesus Christ and to his church."

"From the top of the rocks I see him."

The Rev. T. B. the venerable and excellent minister of St. James's Church, Bristol, lately mentioned from the pulpit, that a boy some time since, behaved so ill in the St. James's Sunday School, that neither kindness nor severity appeared to have any effect upon him. After having been before the committee repeatedly, they were very reluctantly obliged to expel him—for several years they heard nothing of him, and had almost forgotten the circumstance. Lately as an evangelical Clergyman, who was then a teacher in the School, was sitting in his study in a distant country village, a Sailor knocked at the door: on being admitted, he said to the Clergyman—"I suppose you have forgotten me." "Yes," answered he, "I have, if I ever knew you." "Do you remember, Sir, a wicked boy named James Saunders?" "O yes" said he, "I have cause to remember him; he gave me uncommon trouble and anxiety; what do you know of him?" "I am the Lad!" "You are grown so, and so altered, I could not have believed it:—Well, James, what account can you give of yourself." "A very sorry one, Sir;—when I was expelled the School, I left the city, and wandered, I scarcely knew or cared where; at length I found myself at the sea-side. Weary of living by lying and stealing, and weary of myself, I got on ship-board, and after sailing in various parts of the world, I was shipwrecked in a hurricane in the Bay of Honduras; after swimming till my strength failed me, I gave myself up for lost. In the middle of a dark night I came to my senses, and found myself on a rock half covered with water. I looked around and called out for my shipmates, and found that two of them were circumstanced like myself, every moment expecting a watery grave; for the first time since I left the School, you, Sir, darted into my mind: I thought of your kindness—of my base ingratitude, and some of the sacred truths you took so much pains to fix in my memory, particularly that passage in Numbers xxiii. 9. "From the top of the rocks I see him." In my extremity I looked to the Saviour of whom I had heard so much, but whom I had so long slighted and despised. I knelt down to my waist in water, and cried mightily, that God would be the "rock of my strength and my portion forever." I found your words true, that praying breath was never spent in vain. On the day breaking we discovered some pieces of wreck on which we ultimately succeeded in reaching the shore. Then many of the precious truths you had taught me from the Bible, came fresh to my memory, tho' I had almost forgotten during my career of iniquity, even that there was such a book. I thought, Sir, you would be glad to find that all your care and anxiety, on my behalf, was not lost—I therefore walked from my ship all this way, to thank you in the best manner I could for your former kindness to me."

Knowing the cunning and adroitness of the lad, Mr. P. was half inclined to discredit him; he inquired the name of his then captain, to whom he wrote, and ascertained that since this young man had sailed with him, his conduct had been so correct and exemplary that whenever he knew Ja's Saunders was on the deck, he made himself perfectly easy, knowing that the duties of the ship would be faithfully attended to. Many months after, Mr. P. received a letter from the captain, saying that poor James Saunders, in a distant part of the world was seized with a fever; that during its progress he sent for the sailors to read to them while he was able out of the Bible; exhorted them to cleave to the rock of ages that never moves; to take example by him, though one of the vilest of sinners,—who had found mercy and grace to help him in every time of need; and commending them all to Jehovah Jesus, he fell asleep in him without a struggle—a monument of saving grace and redeeming love.

Religious Intelligence.

From the American Missionary Register.

THE INDIANS.

Let every man who has a heart to feel for the poor Indians, read the following extract of a letter from a gentleman at the south, to his friend in this city. The letter is dated January 20th.

It is generally known that the Choctaws, with others, have received an annual pittance for ceded lands—to be divided among their thousands: and that, a short time since, under the influence of light and feelings to which their fathers were strangers, they voluntarily appropriated six thousand dollars annually, for the purpose of encouraging the efforts to enlighten and civilize them.

The Chickasaws, impelled by similar sentiments, have recently devoted thirty-five thousand dollars to the promotion of agricultural and domestic economy and tuition among them. A very respectable delegation from the Choctaw tribe is now at the seat of the general government, soliciting the consent of the executive departments to arrangements which will enable them to invest fifty or sixty thousand dollars, in stock as a permanent fund for the promotion of piety, industry, and learning among their children.

The object and policy of these suppliants are not only peculiarly interesting, but afford impressive evidence of the important improvements already effected. They have lands they do not occupy or need; distinguished for richness and advantageous location. The proposed fund is to be created by the sale of these lands. The object is a noble one, and presents an appeal to the benevolence of our rulers. Forgetting present gratification, these generous Indians look down upon the coming generations, and determine to expend all they may receive in a liberal provision for the temporal and spiritual prosperity of their offspring. With these desires and hopes they left their fire-sides, went to Washington, buried two of their number among strangers, but felt no despondency until they heard from government the chilling reply to their petition—"The Choctaws must cede their lands to their WHITE BROTHERS on the *usual* terms!" And they now ask the government, (and surely with propriety and honest indignation they may ask,) "Will you allow us no more than our benighted red brothers on the Missouri? When we know their value, will you take these lands at one and a half or two cents an acre? When we are willing to sacrifice our personal interest for the good of our children and our children's children, will you, who profess to feel so much for us, refuse us the means of providing for their welfare? Will *you* sell these lands for one dollar and twenty-five cents an acre, and allow us but two cents? You have enacted laws which prevent us from selling lands to others, and did you do this to reduce us to the necessity of relinquishing them to you upon your own terms? And are we to see our country pass into your hands and see *your children* amassing fortunes, erecting villages, building churches, rearing colleges, on the lands we have ceded, while *our children* are poor, ignorant, despised, neglected, wronged, for the want of that provision we now wish to make?"

Such was the representation made to myself by a respectable member of the delegation. He added, "I am not pious; but I have received some light. I know what Christians are, and I am seeking to be a true one. I know whence our deliverance must come. We find many great men who are friendly to us. The government uses kind words to us, and they give ten thousand dollars a year for the civilization and instruction of all the red men in America, (which is four thousand dollars more than the Choctaws appropriate for the instruction of their tribe!) but all this will not save us. The *Missionaries* must visit us, must *live* among us, or we shall all die. I have watched the Missionaries, and I know they have done more in five years by their instruction and *example*, than the government can ever do without them."

The enlightened judgment and discernment of this distinguished "red brother," were manifested on other occasions. "My companions," he said, "have not had my advantages. I have felt afraid that they would return *disgusted with civilization*. At one public house we saw a large company of men, of respectable appearance, assemble in the evening. Before midnight they made such a noise, that we rose to go and see what was the matter. We found them all drunk—some on the floor, some quarrelling, others breaking glasses, tables, chairs, &c. My companions had seen wild red men in their worst frolics, *but we had never seen any thing so bad before!* Now I know there are bad and good white men. All men may be just like these, if the fear of the Great Spirit does not *strike—strike—strike—all the time, strike on the heart.* This only can make a good man. This I know, and I wish to be such; and when I see white men or red men do badly, I only feel sorry because they do not feel the fear of the Great Spirit *striking on their hearts.* But my companions do not know all this, and I am very much afraid these SIGHTS will hurt them!" I could not be otherwise than affected at this interview—I could not but blush and hang my head to think myself a white man.

What will be the result of their magnanimous effort at Washington cannot now be determined. But although the powers of the executive departments may be limited, they have not a constituent in the Union who has any benevolence or humanity, who would not wish them to grant the prayer of these interesting petitioners. I am not unwilling that the world should know that I am the friend of Indians, or that I feel indignant at the policy employed by our government for obtaining the lands of these fellow-men, who are not inferior to ourselves in capacity or "unalienable rights." We must have the lands they do not need; but in obtaining them, much, *much* more might be done by the government to promote their interests than is done. The appropriation of ten thousand dollars is of much service; but what is this when compared to the amount received by our treasury from the sale of ceded lands? And now, when they come to the centre of our extended Union, when they lay a humble petition at the feet of our rulers, in behalf of their children, and solicit not mercy—not gratitude, but righteousness, who will justify any cold, unfeeling calculations, coinciding with the policy of the times, when they were "accounted as sheep for the slaughter!" O! I rejoice to know that this state of feeling is passing away, and that facts are making their way to the ears, and exerting their influence upon the hearts of many; and that it is only necessary to present the plea of truth, of facts—to enlist the sympathy, prayers, and exertions of the humane of all classes in their behalf.

LATEST FROM THE BURMAN MISSION.

Extract of a letter from Mrs. Wade to a lady in Whitesborough, dated,

"DOORGAPORE, Dec. 21, 1824.

"*Dear Mrs. G.* I am sure will forgive my passing in silence over a scene, the recollection of which, even now, chills my blood in my veins. Nothing I am sure but a firm belief that God called us here, and the cheering influences of his grace could have supported us through such a scene. But the grace of God was sufficient for us, and when we expected the next hour, and even the next moment to appear before the topless throne of God, we felt a sweet assurance that through the merits of Christ, our names had been written in heaven, and that God owned and blessed the sacrifice he had enabled us to make.

"We remained in Rangoon about four months after the commencement of the war, though we were at times exposed to much danger, and suffered extremely for want of comfortable provisions. Yet we hoped to be able to remain in Rangoon until the prospect of the removal of the English troops to Ava, and Mr. Wade's severe illness rendered it necessary for us to go immediately round to Bengal. The voyage, with sea bathing, contributed much to restore Mr. Wade's wasted strength, but it was a long time before he was perfectly restored.

"All the poor Burman Christians fled with the multitude, when Rangoon surrendered to the English, excepting our faithful Christian Moung Shwaba, and we have not been able to hear from one of them. We have enjoyed some sweet seasons with them on earth, and hope to meet them all in heaven. Mr. and Mrs. Hough are now at Serampore, but we cannot give you the least information with regard to the dear brethren at Ava. How little reason we have to hope that they have been spared, when we look to the tender mercies of Burmans! But we know that "God reigneth," and we trust he will preserve them, and desire to feel submissive to his will.

"We hear from credible authority, that one party has murdered His Burman Majesty, and that the opposite party have put the queen to death, and that a former viceroy of Rangoon is chosen regent during the minority of the heir apparent. If this report be true, we hope for our friends, for this viceroy was formerly very friendly to Mr. and Mrs. Judson. The Siamese have lately joined the English against the Burmans, therefore we hope the war will soon terminate.

"We hope to be able to return to Rangoon within six or eight months from our removal here, and if we enjoy the privilege of living under the English, we think that no country in the world will present a more flattering prospect to Missionaries, than Burmah.

"In time of peace, we can obtain every thing necessary for our comfort in Rangoon. It is true, that we must do without many things to which we have been accustomed, yet we find a substitute for almost every thing, and think we have much more reason to be thankful for so many comforts, than to complain of privations. My outfit for India was very good, considering the time in which it was prepared. It is now winter *here*, and about as cold as September in America. The heat is so insupportable here in the summer, that clothing is necessarily made of fine light cloth.

"We feel the need of more grace and much more ardent piety, but we never regretted under every trial, that we came to Burmah, and would not exchange our situation for any other on earth.

With much affection, I subscribe,
D. B. L. WADE."

The following was written two days later than the preceding.

"DOORGAPORE, Dec. 24th, 1824.

"*Dear Mrs. G.*,—We have just received a sketch of the most eventful news from Rangoon. The dreadful battle so long expected has at last been fought. It commenced on the 3d of December and continued until the 7th. Five thousand Burmans were found dead on the field of battle, and it was judged that as many more slain were carried away by the Burmans. The brave English troops were completely victorious, but their loss is not yet ascertained. It must have been considerable from so long a battle. What a mercy that we had left the country!—The very spot where we lived, was no doubt a part of the scene of action. I have not a moment more to write, as the ship is ready to sail.

From yours respectfully,
D. B. L. WADE."

Extract of a letter from the Secretary of the British and Foreign Bible Society, to the Treasurer of the Philadelphia Bible Society.

"Perhaps one of the most encouraging accounts which we have within the last fortnight (February 3d to 17th) received, is that contained in a letter from the Rev. Mr. Kam, of Amboyna, the same who has lately made us a remittance of 2000 India rupees as a voluntary payment on the part of his poor congregation, for Malay Bibles, sent out from hence. In sending forward an additional remittance, of 1500 Indian rupees, on the same account, this indefatigable missionary states, that after long waiting, apparently in vain, he has had the high satisfaction of admitting four Chinese, (one man and three women,) into the bosom of the Christian Church by holy baptism. His pressing request to be furnished with copies of the Chinese Scriptures, has been immediately attended to."

The same letter states that 3000 copies of portions of the Scriptures have been circulated in Cochin-China, and adds, "Even this, though as a beginning it may appear large, is nothing when compared with the 200,000,000 of inhabitants, which it is said China and its dependencies contain. Still, however, it is a beginning, and He to whom we are indebted for it, will no doubt, in his own good time effect the consummation."—*Phil. Rec.*

MACKINAW MISSION.

The Rev. Mr. Ferry, writes from Mackinaw, under the date of the 24th January. There are two or three cases of religious anxiety in the village of Mackinaw, and two girls in the mission family have been deeply distressd on account of their sins. One of the girls has been noted heretofore for her turbulent and ungovernable temper, so much so that she was given up to the mission family by the man with whom she lived solely on this account. The other is an amiable girl, daughter of a respectable trader in the north.

AMERICAN JEWS' SOCIETY.

It has been stated in several papers, that the Directors of this Society have "*bought*" a district of land for the settlement of Jewish converts to Christianity. This is not entirely correct, as they have only taken it on a lease of seven years, at the rate of $700 per annum. The location is in Westchester co. N. York, about 35 miles from New-York city. The settlement comprises about 400 acres of good land, on which is a grist-mill, a saw-mill, a spacious mansion, and convenient out-houses, ; and furnishes facilities for carrying on agriculture and mechanical employments on an extended scale. At the expiration of the lease, it can probably be renewed, if desired.—*Rec. & Tel.*

CHRISTIAN COMMUNITY IN PERSIA,

At a meeting of the Asiatic Society of Calcutta, in the beginning of November last, a communication was made by the Rev. Mr. Mill, respecting a Christian community, resident near Tabreer, in Persia. They are said to occupy a small town here, "but have churches and bishops at Jerusalem, Diarbeker, and Mousel. They are distinguished from other oriental Christians by their professing to be of Jewish descent, and by their forming an independent community, regulated by a Patriarch and Bishops unconnected with any other establishment."

STATE AND COUNTY BIBLE SOCIETIES.

A Correspondent suggests the expediency of a measure like the following: "That a Bible Society be formed in every State, auxiliary to the American Bible Society, that each State Society form auxiliaries in every County within their limits; and that it be the duty of each County Society to see that *every family in the County is supplied with a Bible.* A most desirable, but we fear, an impracticable measure! Yet if good men of influence would interest themselves on the subject, the system might, doubtless be introduced to such an extent as to be eminently useful.—*Rec. & Tel,*

REVIVALS.

A HIGHLY FAVUORED PRESBYTERY.

While in many parts of our land iniquity abounds and the love of many waxes cold, it is cheering to be able to communicate such intelligence as the following, extracted from the Narative of the State of Religion within the bounds of the Presbytery of Newark N. J. This Presbytery was formed in November last; the Presbytery of Jersey having at that time been divided into two Presbyteries of Newark and Elizabethtown.—*Rec. & Tel.*

In former years, says the Narative, rich blessings have been scattered over various portions of this favoured district—and powerful and extensive revivals of religion have prevailed: but at no preceding period, probably, have appearances been more generally and decidedly encouraging than at present.

At Paterson a work of grace commenced in 1822 and continued long encouraging. For a short time during the last autumn, it seemed to subside. But again is seriousness prevailing, and professors are again earnest in prayer. During the last year 40 have been added to the church, making 160, the fruits of this blessed work.—In the second church at Newark also the interesting appearances discovered last spring, have continued and still continue; between 20 and 30 have been added to the church. Towards the close of the summer, the Lord was pleased to visit also, the 1st and 3d Churches in Newark, and the churches at Newfoundland, Hardiston, Wantage, Sparta and Frankford—in all of which the awakening and conversion of sinners have been continued to be witnessed until this time. But in Newfoundland, Wantage, and in 3d Church Newark, the work has been usually extensive and powerful. In the first Church Newark about 30—in the third church, Newark, 55—at Newfoundland, 80—at Wantage, 150, have been already admitted to communion. Numbers more in each of these places, are cherishing hopes of acceptance through Christ—and many others are more or less deeply concerned.

Early in January last, the Congregation at Long Pond, in which vice had assumed an alarming tone of boldness, was blessed with a sudden, powerful, and rapid work of grace which seems to have impressed almost every individual of its thinly scattered population: 70 have been already added to the church; others are rejoicing, and the work of conviction still progresses.

About the middle of February, Orange was favored with tokens of the presence of the Lord—and not less than 150 have felt the Spirit's influence, of whom many give good evidence of a renewed heart.

At Bloomfield, also—the hearts of God's people, waiting in earnest prayer for the Lord's appearing, have been cheered by an answer for good. A blessed work of grace has been commenced, in which at least 60 have been deeply impressed, and of these, not less than one half now tell of a Saviour's love. In both these places also, the work still continues, and appears to increase in power.—Although it is from among the young chiefly that the subjects of this work have been taken, yet it is not exclusively so. Some are as young as 10 or 12—and a few, especially at Newfoundland and Long-Pond, as far advanced as 60, and even 80. Notoriously intemperate men have been hopefully reclaimed, and in several congregations, avowed and confirmed Universalists have been brought to tremble at the wrath of God, and eventually to rejoice in his discriminating mercy. It will be encouraging to the friends of Domestic Missions to learn, that at Newfoundland and Long-Pond where the most powerful work of grace has been carried on, 6 or 7 years since the gospel was first statedly preached by Missionaries—it has been continued till this day, partly by the aid of Missionary Societies—and thus in the short space of 6 years, have these two churches, the one of 110, and the other of 180 members, been collected by the instrumentality of Domestic Missionaries.

Nor ought we to omit mentioning, with humble gratitude, that at Parsippany Succasunna, the congregation of Jersey city and other places where nothing very special has yet been experienced, there is an increasing spirit of engagedness and fervency in prayer among professors of religion, who are anxiously waiting on the Lord, and supplicating his blessing on their respective churches.

It should be remarked, that in all the churches which are now blessed with an outpouring of the Spirit of God, the practice of visiting from house to house, and conversing solemnly with individuals, has been resorted to by the Pastors, Sessions of the churches, and zealous Christians who have laboured with them, and has been found eminently instrumental in awakening sinners, and arousing languid professors. Sab-

bath School instruction has also been signally blessed to both teachers and scholars—from among whom no inconsiderable ingathering has been obtained.

Much, no doubt, there is yet among us displeasing to the Lord; there is still too much conformity to the spirit and maxims of the world among our professors—far too little of the self-denying zeal—the simplicity of heart—and the continually prayerful spirit that should characterize every one who has solemnly dedicated himself to the Lord. For these things we would humble ourselves; and we would exhort the churches under our care to humiliation before the Lord. Yet should we deem ourselves doubly unthankful, did we refuse to call upon our people—upon each other—and upon our own souls, to bless the Lord for his unexpected and unmerited goodness manifested in so many respects, to this section of his church.

Nor can we doubt that out of about *Six-hundred and fifty-seven* that now rank themselves among those who within the year past have found peace in believing, there will be many, very many, who throughout eternity will testify that the Presbytery of Newark had good reason to bless the Lord for what he has done for them during that period.

In connexion with the above, the Newark Sentinel makes the folowing remarks, and gives other very interesting facts in relation to this subject:—

So cheering a report, so glorious an accession to the visible church of the Redeemer, has not been made to the public for many years past. How ought the hearts of Christians to rejoice, how excited to humble and ardent gratitude, when they learn that during the past year, there have been added to the Churches within the bounds of Newark Presbytery, the joyful number of *six hundred and fifty souls*. Nor is this all: the work of grace is still progressing—and there are hundreds who indulge the hope that they have passed from death unto life, but have not yet united themselves with the church.

In addition to the above pleasing information, we would add, that a powerful work of grace is experienced in the churches of Springfield and Westfield, in the Presbytery of Elizabethtown. The day before yesterday, between forty and fifty were added to the Springfield church by an open profession of their faith in Christ. For a continuation of these infinitely important blessings, let Christians earnestly and devoutly pray.

WESTERN RECORDER.

UTICA, TUESDAY, MAY 24, 1825.

Domestic Missions.—The uncommon length of our first article to-day, will be readily excused, on account of the important matter which it contains. Every thing that relates to the concerns of Domestic Missions has a peculiar claim on the public attention. And, while we think of it, it may not be improper to mention, that it has been suggested to us, whether in addition to the existing system of operations, there could not be established a sort of limited itinerancy,—uniting, to a certain extent, the duties of an agent and a preacher, in the same individual. It often happens, that several towns in the vicinity of each other are found to be either too poor, or too indifferent, to make any movement at all, towards supplying themselves with preaching and the ordinances of the gospel; and these towns, perhaps, could be so occupied by a single individual, as to intercept the progress of error, and gradually open the way for more extended exertions. Such an individual, it has been thought, might soon take up collections for the society, to the full amount of his support; and by holding himself as a mere pioneer in the service, he might, without the least suspicion of interested motives, give notice to the society, whenever any one of the places under his charge was prepared to raise such an amount of funds, as to be entitled to the exclusive labours of a missionary who would be considered as a candidate for future settlement.

The preceding is a mere outline of the plan suggested to us; and it is submitted with diffidence, to the consideration of those who have had more experience in such matters, and greater opportunities for acquiring the necessary information.

We finish our extracts from Mr. Wade's journal to-day, with the persuasion that they will be interesting to our readers.

The Baptist Register of the 20th inst. contains two letters, of a more recent date, from Mrs. Wade to a lady in Whitesborough. They do not contain much that is new; but we have given a few extracts in the preceding columns, which will be found worthy of perusal.

Sabbath Schools.—An article under this head is found on our last page to-day, which we hope will be extensively read by the teachers and managers of Sabbath Schools. We return our thanks to the correspondent who sent it to us. But it will not be inferred from his prefatory remarks, that he is, on the whole, opposed to Sabbath school exhibitions. The best institutions are liable to be abused unless there is great caution; and of all that concerns the management of children and youth, nothing is more difficult than the task of presenting incitements to virtue and diligence, in such a manner, as to prevent the correspondent growth of vanity: and, unless the latter *is* prevented, it will be vain to expect, in the ordinary course of things, that any visible, deep, and abiding impressions will be made on the heart and the conscience.

Managers and teachers are accustomed to look with anxiety on the spiritual condition of the young immortals who are committed to their care; and to labour and pray that the mercies of the Highest may descend upon them; but at the same time, is there not frequently found, in the management of their pupils, something that necessarily exercises an improper influence—something that directly tends to make them Scribes and Pharisees in miniature? We well know that the juvenile mind requires frequent, various and powerful incitements to coerce it to activity; and keep its kindling energies in operation; and within these required limits, we would by no means lessen the number or diminish the energy of these incitements—but at the same time it is certain that every one of them will carry with it, to the unsanctified mind, some share of deleterious influence, that is not easily eradicated. Nor is it sufficient for the teacher to expose in a *general manner*, the wickedness and folly of pride. He must exercise the eye of *individual scrupulousness;* and seize every favourable moment for plying the youthful mind with salutary hints and suggestions; and in proportion as he pursues this course, with judgment, faithfulness and discrimination, may he hope that thro' the Divine blessing, his labours will be attended with success. In proportion, therefore, as the eradication of this deleterious influence is attended with hazard and difficulty; in the same proportion does it become necessary that teachers should be faithful in their task; and that the incitements should be well chosen, and judiciously and sparingly applied. And if the managers of any Sabbath School, or Sabbath School Union, have been long waiting in anxiety and prayerfulness; to witness the descent of the richest blessings of Heaven on the children of their charge, we would exhort them to turn their attention immediately to the subject we have now glanced at; for it may be that something still remains to be done in the way of preparation.

We should be sorry to have these remarks interpreted to the disparagement of Sabbath schools, or any individual thing that is usually attached to them. Let the existing exertions be continued and increased a hundred fold: but with all the diligence, and zeal, and energy that can be enlisted in the cause, there is great danger of an occasional want of discrimination; and that the eye of inquisitiveness will not be sufficiently fixed on the case of individuals—nor sufficiently intent on the discovery of those minute and almost imperceptible operations of the juvenile mind, on the right direction of which, depends so great a share of the utility of Sabbath school instruction.

The Indians.—Under the head of Religious Inelligence, to-day, is found an article from the American Missionary Register, which speaks volumes in favour of the cause of the Aborigines; and under the head of Political Intelligence, we have given place to another article from which it appears, that the Creeks are far from being satisfied with the sale of their lands. General McINTOSH and TUSTUNNUGGEE TOMME, have both been killed; and though an attempt seems to be making to fix the stigma of this deed *directly* on the influence of some mischief-making whites, we have no hesitation in believing, that the matter should be referred to the late negociations held by our government with McIntosh and others, as the pretended representatives of the Creek Nation. We hope that the whole history of these proceedings will be fully developed: but it seems more probable, since the power is in the hands of our Government, that the affair will be hushed up; and that the real grievances of the Indians will be totally disregarded.

The Albany Religious Monitor.—Our readers will doubtless recollect that, a few weeks since, we made some exceptions against an editorial article that appeared in the Albany Religious Monitor for March, on the subject of revivals. We were in hopes that the editor of that paper would, on farther consideration, have softened some of his expressions—particularly those which relate to "the most of what is termed revivals," and to Mr. N. as "*the prime mover*" of the revival at Schenectady, &c. In this we have been disappointed. In the Monitor for April, the editor says, he has "*no inclination* to adopt a different style of remark," from that contained in the last number; and as to Mr. N., he persists in saying that the "*offensive forms of expression imputed*" to him, were *actually used* by him on the occasion referred to!

As to the first of these points, it may suffice to say that our remarks were expressly intended for the article therein specified, and not for the general character of the Monitor, as the editor seems to suppose; and that our conviction of the *general character of the article*, remains unchanged.

As to what the editor says of Mr. N.; we see not, why he was not bound, in Christian charity to explain himself; or to ackowledge that he did wrong in retailing the "offensive expressions"—especially, as he says in immediate connexion, that "*further than this, he knows but little*" of the man. The high standing of the individual in question, and the known style of his oral communications, so dissimilar to that of the expressions imputed to him; and especially, the important station he seems to occupy among the churches in the respectable state of his nativity, should certainly have entitled him to more ceremonious treatment, from the editor of a religious periodical, than he has hitherto received from the Albany Religious Monitor.

The article in the *April* number of the Monitor contains several assertions and insinuations respecting us, which, as they are quite irrelevant to the subject of discussion, may be passed over without notice. The general character of our paper, and the principles we advocate, may be supposed to be well understood.

As to the "cutting and slashing" of Rev. Mr. Beman, the editor of the Monitor, it seems, has taken measures for *for getting out of his reach*: still, as we have not yet appeared as the *special advocates* of Mr. B.'s sentiments, the Monitor has properly no cause of contention *with us*. We would sincerely reciprocate the kind wishes of the editor towards us; and, as he now yields his chair to a "society of ministers," we know not that we shall again have the pleasure of hearing from him. Yet, as the columns of the Monitor are still open to him, at least as a correspondent, the preceding notice of his late remarks, may not be deemed entirely out of season.

Earthquake.—Accounts from Algiers, of the 25th March, bring the disastrous intelligence, that an earthquake had just destroyed the whole town of Belida, with the exceptjon of a mosque, two coffee houses and five dwelling houses; and that almost the whole population had perished. "Belida was situated at the foot of the mountains, on the southern verge of the beautiful plain of Mitijah; it is supposed to have contained about 18,000 inhabitants, and to have enjoyed a great degree of agricultural prosperity;" but it is now no more, and its inhabitants, where are they!!

The shocks were severely felt, in the city of Algiers. The Bashaw, as a proof of his gratitude to *Allah* set at liberty about350 prisoners.

A severe shock of an earthquake was experienced on the 11th April, at half past 4 o'clock, P. M. in the city of Caracas.

☞ The Installation of Rev. Mr. Brace, mentioned in our last, is to take place to-morrow evening in the Presbyterian church.—Services to commence at half-past seven.

POLITICAL.

FOREIGN.

FROM LATE ENGLISH PAPERS.

Africa.—Despatches from Sierra Leone of the 5th of February, mention that the colony was in a healthy and prosperous state.

Spain.—Great preparations are making for the King and Royal Family, to follow on foot the procession of Holy Week, and for the Queen to wash the feet of twelve poor persons, represesenting the Apostles."

In London the Corn Market had improved—on the 19th Wheat was 4d to 5d higher, and flour had risen a shilling.

The Catholic question was introduced into the House of Commons on the 19th of April, and, after the presentation of "a vast number of petitions" both for and against it, was discussed with much warmth. But nothing conclusive seems to have been done: the house adjourned, to resume the debate the next day.

In Moldavia and Wallachia, the greatest extortion is practised by the Government, to obtain money for the expenses of the approaching campaign in Greece; the Sultan having lately demanded of the Hospodars a million and a half of piastres.

It is said that the coronation of the King of France is definitely fixed for the 29th inst.

Settlement of Differences.—It was officially announced at St. Petersburgh, on the 3d of March, that all the differences which had arisen between Russia and Great Britain, on the subject of the North-west Coast of America, were definitely adjusted in a convention signed on that day by Count Nesselrode on the one part, and Mr. Stratford Canning on the other. The convention fixes the limits of the trade and navigation of the two powers in that quarter, and regulates all that relates to them.

It is generally believed at Naples, that Maria Louisa, Archduchess of Parma, widow of the late Nepoleon, has been for some time privately married to a Count Nieburgh.

Voyages of Columbus.—The original narratives of the Voyages of Columbus are to be published, with those of other Spanish navigators under the direction of the Government, to be copied exactly from the manuscripts, which have lain for three centuries mouldering in the archives.

Cambridge.—The following is a statement of the number of the members in all the Colleges at Cambridge, at several different periods. In 1784, there were 1500; in 1813, 2805; in 1823, 4277; and in 1824, 4400.

Dr. Morrison has discovered that a secret Society exists in China, and among the Chinese at Java, Malacca, &c. &c. which, under the mask of philanthropy and social principles, is thought to contain very dangerous designs.

Before 1817, not more than four thousand works had been printed in Russia; they now amount to about 8000. In Moscow there are 9 Literary and 10 Printing establishments:—at Petersburgh, 9 of the former and 15 of the latter.

Two vessels lately left Bombay, to continue the survey of the Pesian Gulf: until 1821, it was comparatively unknown.

Mr. Burgess, a merchant at Batavia, has obtained a license for 4 1-2 years, to build Steam vessels in the Netherlands, for the navigation of the coast of Japan.

The Rice paper imported from China for delicate drawings, has been discovered to be a natural vegetable production, and probably the membrane of the bread-fruit tree.

The agriculturists of Germany are in a very distressed state, being overburthened with produce of different kinds, and unable to export it on account of the high duties.

Savary, the young man who plead guilty on a charge of forgery, expected, it appears, to obtain some mitigation of punishment by his confession; but the strictness with which the courts have ever watched over the public credit, will probably allow him but a short reprieve.

The promotions in the British Army have been more numerous this season, than ever before.

DOMESTIC.

CREEK INDIANS.—A postcript to the Milledgeville (Geo.) Recorder of the 3d inst. says, "We stop the press to announce the distressing intelligence of the murder of the Indian Chief, Gen. WM. McINTOSH, and the Chief of Cowetau, TUSTUNNUGGEE TOMME, which was brought to the Governor yesterday evening, by Chilly McIntosh, the General's son, and five Chiefs of the Nation, who made their escape from the massacre. There is too much reason to fear, that *white men* were the instigators of this horrid butchery."—[*Query.*]

The following additional particulars are from the Washington National Journal.

We are sorry to say the truth of the above statement has been fully confirmed. The son of Gen. McIntosh, and the chiefs mentioned, arrived in this city yesterday. He says, that his father's house was surrounded by a party, and set on fire, on the morning of the 30th of April, at daybreak; they immediately commenced firing into the house, and killed his father before he could make his escape. The same party then surrounded the house of Tustunnuggee, in which, besides himself, Chilly McIntosh, Mr. Kennard, (his brother-in-law,) and two white men were. The Chief was immediately killed, but the others escaped by flight. McIntosh and Kennard, were pursued to the river (Chatahoochie) and fired at until they had crossed. They remained in the neighborhood until about 11 o'clock, during which time the assailing party were shooting the cattle, and destroying the property of Gen. McIntosh.

Chilly McIntosh believes that improper influence has been used to produce this outrage; and attributes it in a great degree, to the bad feelings of an individual, (a white man,) who was opposed to the treaty, and the declared enemy of all who signed it. This person was at a Council that was recently held, from which the son and friends of Gen. McIntosh were excluded; within eight days after the adjournment of the council, the attack was made.

Governor Wolcott's Speech.—Governor Wolcott, in his speech at the opening of the session of the Connecticut Legislature, commends the plans for public improvements which have been proposed in that state, and along the course of Connecticut river, in Massachusetts, Vermont and New Hampshire. He speaks of the example of New-York, as worthy of the highest praise, and the best model for imitation in New-England, and proposes that a set of measures should be conjointly adopted by the eastern states, with the approbation and consent of Congress, for carrying into effect such projects for improving the means of transportation as may be for the benefit of all, and require a combined exertion.—*Alb. Dai. Adv.*

United States Military Academy, West Point.—Agreeably to usage, and in compliance with the regulations for the government of the Military Academy, the President of the United States has invited the following named gentlemen to assemble at West Point in the early part of the ensuing June, for the purpose of witnessing the annual examination, which is to take place at that time, and to report on the state and condition of the Institution:—The Hon. M. Dickerson, N. J.; Hon. J. F. Parrott, N. H.; Hon. M. Van Buren, N. Y.; Hon. J. Forsyth, Geo.; Rev. Prof. E. Everett, Harvard College, Mass.; Prof. Dewey, Williams College, Mass. A Professor from the University of Virginia, is to be invited also to attend the examination, in addition to those gentlemen already named.

Auburn Prisoners.—One hundred and fourteen prisoners from the Auburn state prison, arrived in Albany, on Tuesday, in canal boats, on their way to Westchester, to work on the new prison.—*Daily Adv.*

The Wilmington College is offered for sale by the *sheriff* of Newcastle county.

The legislature of the state of Maine has abolished imprisonment for debt.

The Legislature of Georgia was ordered by a proclamation of Gov. Troup, to convene on 23d of this month, to take measures on the subject of the Indian land lately ceded to the state by the Creeks.

In addition to $10,000 granted by the Legislature of Massachusetts, for erecting a monument on Breed's Hill, the citizens of Boston have subscribed $28,084, and other towns in the state $20,722.

The amount of tolls received at Rochester down to the 10th inst., amounted to $10,000.

The Life of William Penn, is to be written by Peter S. Duponceau, Esq. of Philadelphia.

Mr. Everett, Minister for Spain, will embark early in June, to proceed directly to Madrid.

Connecticut School Fund—Mr. Hillhouse, has resigned his office of Commissioner of the Connecticut School Fund, which he had held for many years, and conducted with the greatest ability and success; and Seth P. Beers has been appointed in his place. The whole amount of the School Fund, is 1,756,233 dolls 55 cts.

[*N. Y. Dai. Adv.*

Mexico.—We have Mexican papers to the 29th of March. A communication in one of them proposes that the government should censure Gen. Santana for undertaking an expedition against Cuba without authority from the government, which, it is stated, they had never conferred on him.—*N. Y. Dai. Adv.*

Capt. Craig, of the schooner Eclipse, arrrived at New-York, May 18th, from St. Thomas, states that the vigilance of Lieut. Commandant Sloat, has completely suspended the operations of the pirates in the neighbourhood of St. Thomas and Porto Rico.—*Ib.*

Hayti.—Port-au-Prince papers to the 17th April, contain an official declaration of the Haytien government, that it will not, after the 15th of June next, make any advances of money on account of emigrants from this country. They are to be allowed four months rations, and some land, to which a title will be granted on payment of its value. These measures are said to have been adopted in consequence of improper speculations by the emigrants, and by agents of foreign vessels.—*Balt. Pat.*

Ship-building appears to be carried on with briskness at Quebec. Nine vessels, averaging more than 300 tons each, were launched there during the week ending the 5th inst.

ORDINATIONS.

Within the bounds of the Presbytery of Erie Pa. On the 14th of April, the Rev. Giles Doolittle was ordained, at Northeast, over the congregations of that place and Ripley.

On the 20th, the Rev. Nathan Harned was ordained, at the town of Warren, over the four congregations organized in the county of Warren.

The Presbytery of Erie consists of twenty-nine congregations and nine ministers, three of whom are without a pastoral charge.

On the 27th, Rev. Mr. Porter, over the first Congregational Church and Society in Somersworth, N. H.

DEATHS.

At Cornwall, April 6th, 1825, *David Brainerd*, a native of the Sandwich Islands, and a member of the Foreign Mission School aged, 22.

In tracing events connected with the life of the deceased, we are led gratefully to adore that Providence, which brought him from his native *heathen* country, to this land of gospel light. When he engaged as a sailor to come to this country, his object was worldly gratification. Totally ignorant of the unseen hand that directed his course, and the immense mercy designed for him, in the eternal purpose of God, he landed in New-York, in 1819. From thence, he went to Boston. There meeting religious people who maifested special friendship for him, he by their assistance went to West-Brookfield, Mass. to be instructed. Here it pleased the Saviour, as is believed, to manifest himself unto his soul. From Brookfield, he came to the Foreign Mission School, in the summer of 1822, retaining still his religious feelings. In August 1823, he was received into the church in Cornwall, and baptized by the name of David Brainerd. He has been studious, and diligent in duty, his deportment amiable, and his life such as becomes the followers of Christ. He felt much for his countrymen, and expressed desires that he might communicate the gospel to them. His teachers and the friends of missions, indulged a hope, that his desires might in due time be gratified. But infinite Wisdom has not thus ordained. In the course of last winter, he was arrested by disease, which proved to be the consumption. He submitted calmly—and interceded with God for his country. His mind was serene in expectation of death, and his christian hope remained stedfast to the end. While on the bed of languishment, he, like Obookiah, prayed and conversed upon religion with those around him. On the day of his death, he took an affectionate leave of his companions, and resigned his spirit into the hands of his Saviour.

MEXICO ACADEMY.

THE next term will commence under the superintendence of Mr. TERTIUS D. SOUTHWORTH, as principal, a gentleman competent to teach the branches usually taught in Academies. The terms of tuition, are as follows:

For Latin, Greek, and the higher branches of Mathematics, $4 00
For English Studies. 3 00

The Trustees flatter themselves that as they will make all the exertions in their power, for the benefit of the institution, the reasonable expectations of Parents and Guardians, will not be disappointed.

Board from 3 to 12 shilling per week. Books and Stationary, furnished at the Book Store Prices.

By order of the Board of Trustees,
J. M. FRISBIE, Sec'y.
May 20, 1824. tf 47

A CLERK WANTED.

A Young man 16 or 17 years old, wanted to tend a Country Store. A pious young man, coming well recommended, will meet with encouragment. Inquire of the Printer.
May 23 1825. 3w 47.

Whitesboro' Academy.

THE Trustees would inform the public that this Seminary is now open for the reception of Students under the tuition of Mr. C. CHITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*
Whitesboro', May 2, 1825. 44

THE PREMIUM BONNET.

The elegant grass Bonnet which was manufactured by Miss Jerusha Stebbins, and which drew the premium in Madison County in October last, is now left for sale, in the care of Merrell & Hastings, of this village.
Utica, May, 1825.

PLATTSBURGH & CANADA NOTES WANTED.

THE Notes of the Banks of Plattsburgh and Canada, (excepting those of Little York) received for goods, at par, at the store of
THOMSON & LYMAN.
Utica, May 8, 1825.

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors, and Groceries.

Cash and the higbest prices, paid for Pot and Pearl Ashes.
May, 24, 1825.

THE subscriber has for sale a remarkable fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.

Also;—A fine toned VIOLONCELLO, by Sebastian Kloz.—Price $100.
I. J. BERRY,
65 Genesee street, Utica.

NEW GOODS.

THE subscriber is now receiving a great variety of seasonable

DRY GOODS,

which are offered low for *CASH.*
ALEXANDER SEYMOUR.
April 19, 1825. 3w43

JUST published and for sale, by Merrell & Hastings No. 40, Genesee-st. "*Questions on the Historical parts of the New Testament: Designed for Sabbath Schools. By* TRUMAN PARMELE, *Superintendent of the Utica Union Sabbath School.* Utica, Sept. 28, 1824.

NEW STORE.

I. J. BERRY'S

Family Grocery, Agricultural and Garden Seed Store.

No. 65, Genesee St. Utica.

THE public are most respectfully informed that the above Store has been opened for the supply of such articles as are of general family use in the Grocery Line;—Such as Tea, Sugar, Coffee, Raisins, Fish, &c. &c.; together with a great variety of the choicest Liquors, and Wines. Those ladies and gentlemen who may think proper to confer their favours, may rely upon being supplied with goods of the first quality, and at the lowest prices.

Tavern Keepers will find it much to their advantage to take their supplies of Liquors and Groceries from this Store.

The proprietor begs to call the attention of his friends and the public in general, to the other branch of his establishment for the general supply of AGRICULTURAL, GARDEN and FLOWER SEEDS!

Those whose taste inclines to the culture of Botanical Plants, will here find a collection of the most rare and curious seed selected from the best sources, due caution having been taken to secure such as are genuine.

Farmers can be supplied with Seed Grain at this store.
Utica, Feb. 7, 1825. 32

POETRY & MUSIC.

"Kindled only at the skies."

TO THE RAINBOW.

BY THOMAS CAMPBELL.

Triumphal arch that fill'st the sky
When storms prepare to part,
I ask not proud philosophy
To teach me what thou art—

Still seem as to my childhood's sight,
A midway station given,
For happy spirits to alight
Betwixt the earth and heaven.

But all that optics teach, unfold
Thy form to please me so,
As when I dreamt of gems and gold
Hid in thy radiant bow?

When Science from Creation's face
Enchantment's veil withdraws,
What lively visions yield their place
To cold material laws!

And yet, fair bow, no fabling dreams,
But words of the Most High,
Have told why first thy robe of beams
Was woven in the sky.

When o'er the green undeluged earth
Heaven's covenant thou did'st shine,
How came the world's gay fathers forth
To watch thy sacred sign.

And when its yellow lustre smiled,
O'er mountains yet untrod,
Each mother held aloft her child
To bless the bow of God.

Methinks, thy jubilee to keep,
The first-made anthem rang,
On earth delivered from the deep,
And the first poet sang.

Nor ever shall the Muse's eye
Unraptured greet thy beam:
Theme of primeval prophecy,
Be still the poet's theme!

How glorious is thy girdle cast
O'er mountain, tower, and town,
Or mirrored in the ocean vast,
A thousand fathoms down!

As fresh in yon horizon dark,
As young thy beauties seem,
As when the eagle from the ark
First sported in thy beam.

For faithful to its sacred page,
Heaven still rebuilds thy span,
Nor lets the type grow pale with age
That first spoke peace to man!

THE SPRING'S FIRST ROBIN.

Sweet bird! that charm'st my list'ning ear,
Still seated on that leafless spray,
The morn with thy soft warblings cheer,
And wake me with thy matin lay.

May no inhuman fowler's hand
Aim at thy peace, thy life destroy;
May no rude wintry blast assail,
But spring bestow her promised joy.

While thus thou tun'st thy songs of praise
Has thankless man no notes to raise?
Shalt thou thy Maker's praise proclaim,
And man refuse to bless his name?
O man, the Songsters of the grove
Awake our gratitude and love.

For the Western Recorder.

Mr. Editor,—In a late number of your paper you intimated that times of special seriousness, had not, in general, proved the most favourable for the cultivation of church music. I am not disposed to call in question the truth of this remark. Facts, I believe, are quite sufficient to justify it: but why should this be the case? Is not church music an important part of public worship? And if Christians have already neglected the cultivation of it too long, why should the duty, in any instance, be delayed still longer? And furthermore, if the fact you allude to, is to be considered as any thing more than the result of peculiar circumstances, how can we avoid deriving unfavourable inferences from it, respecting the existing style of church music, and the usual system of cultivation? Yours respectfully, X.

Comment.—The preceding queries are such as grow very naturally out of the remark of ours to which they relate; and we are glad of an opportunity of bringing up the subject a second time.

But let history speak a little to this point. Anciently the *reverse* of what we have stated was found to take place. It was when Zion prospered, when her walls were building up, and when her wastes were repairing, that her songs were heard to go forth. Times of affliction among the ancient Jews, gave rise to new anthems of supplication; and times of great deliverance, while yet the hearts of the people were burning within them, produced new and animated songs of praise and thanksgiving.

We have already mentioned, on a former occasion, that the first promulgators of Christianity, poor, and despised, and destitute and persecuted as they were, could not furnish an example which was, in every respect, to be literally followed by those at the present day. The *spirit* of their example, however, is still binding upon us; and it is worthy of remark, that they took the specimens of Greek music which were then in general use; and sung them on proper occasions, as they were able, to sacred words. This appears, from the fact that the early fathers collected such fragments of those melodies as then remained; and from the farther fact that these fragments correspond, exactly in style with the Grecian specimens of the same age. While, therefore, the first founders of Christianity, were unable to become, in person, the regular cultivators of music, they availed themselves of such specimens as had been the legitimate offspring of cultivation, and thus by their example and precept, left their decided testimony in favour of the art.

According to the spirit of this example the early fathers took an active part; and became the leaders and directors in cultivation; and tho' we cannot now ascertain with certainty whether they gave preference to any special seasons for this work, we know that their example, such as it was *believed to be*, was imitated by their followers in succeeding ages; and that the style cultivated by the reformers, three centuries ago, flourished greatly, in the midst of strong and general religious excitement. We have only time to just glance at these simple facts in history, and to deduce a single inference from them, viz.—that, abstractly considered, there is nothing in the *nature* of the art, or in the business of cultivation, that is incongenial with the spirit of the most heaven-born piety; and the liveliest and most abiding apprehensions of things that are holy and spiritual.

Now, in order to present this subject in its fullest point of light, we have only to inquire, *who* are the cultivators at the *present day?* and what is the spirit which chiefly prevails among them? But, as these queries are to form the subject matter of some future essay, it may suffice to have merely mentioned them in the present connexion; and we will only add, that when Christians again qualify themselves to come forward and take the whole direction of church music into their own hands, there will, then, after the first novelty wears off, be no longer an occasion for the remark which has called forth the present article.

A New Work on Church Music.—Some time since we observed in the Pittsburgh Recorder, the Prospectus of a work to be entitled "An inquiry into the Privilege and Duty of the Christian Church in the exercise of Sacred Praise," &c. by Rev. Thomas Dixon Bard, A. M.; pastor of the congregation in Lebanon, Pa.; and we now learn through the same medium, that the work is before the public. As we have not seen it, we can only say that the Editor of the paper above mentioned, speaks well of it; and that he gives us on the whole, a favourable idea of its contents. It exhibits some research, contains some valuable historical details, and discusses several points about which there is some diversity of opinion, "apparently" as the Recorder says, "with an honest desire of exhibiting the truth. His style is generally correct, and sufficiently plain to be understood by persons possessing an ordinary share of intelligence." If the work should ever fall into our hands it may be noticed on some future occasion.

We are glad to see that a correspondent of the Philadelphian, has taken up his pen in the cause of Church Music; and we mention the circumstance chiefly on account of the additional evidence it furnishes, that this neglected subject receives at the present time, the gradually increasing attention of the Christian public.

"Allan's" remarks thus far, are in the main just and beatiful; but if we might hope that he would ever see this paragraph, it might not be amiss to tell him, that "*associations*," so far from being "*casual*," form the *chief basis* of expression in cultivated music; and that the old fiction of the "*Tarantula*" has been quite too long palmed upon the public for Truth. As his remarks are to be continued, we cannot but wish that he would consult such authors as are more modern than those which he appears to have read. We feel the more anxious for this, because the writer seems to be otherwise, well qualified for his undertaking.

European Publications.—We have not seen any late notices of musical publications in Europe that have much importance attached to them; yet as a Southern correspondent has kindly furnished us with several copious English Catalogues, we may perhaps derive something from these, on a future occasion, that will gratify our readers.

COMMUNICATIONS.

For the Western Recorder.

FRUITS OF EARLY INSTRUCTION.

Parents, and those who have young immortals intrusted to their care, have too many encouragements, to unwearied diligence, in communicating religious instruction to children, to admit of any palliation for delinquency, in the discharges of this delightful duty. The following notice of a little coloured girl, who had the advantages of early religious instruction at home, seconded by the unspeakable benefit of Sabbath school tuition, may add to the list of encouragements, in leading the minds, not only of children, but of domestics, in the proper channel; the latter, we may at times, be more anxious to train up for *our own* service, than for the service of the great Author of their existence, forgetting that they are lent to us by Him who judgeth the cause of the poor and oppressed; and that we shall one day be assembled as *families*, to render an account for the deeds done in the body; and that then, our servants whom we have trained up in the family, no less than our children, will refer to us as the cause of their misery or their blessedness.

At the age of four, A. could not tell who made her. At this time, she was put into a family, where, by persevering diligence, she was taught to read. She was then so dull and so slow to learn, that all but those whose duty it was to instruct her, considered it useless, to attempt to teach her any thing which required activity of mind; yet in the course of a year, or two she learned so much that she was sent to the Sabbath school. She then used to bring home her hymns to commit to memory—these she was taught, by their being repeated to her one line at a time, while she was learning to knit and to sew. She was in this way soon enabled to recite her Sabbath school lessons, better than many who could read them.

This proved the means of arousing her intellect from its dormant state—she had learned her catechism and many hymns, before she commenced reading the Bible. Her lessons were always explained to her, and many questions that were drawn from them, were answered in so pertinent a manner, that it was evident she thought and felt much; and much was said to her, that led her to feel and to see the exceeding sinfulness of sin. She had a great abhorrence of sin in herself as well as in others; and she would often cry aloud when told that she had committed sin, though it did not expose her to punishment: but she feared to offend God, because he was so good a Being. She strictly adhered to the truth at all times.—And during the last two years of her life, she shewed an uncommon reverence for the Sabbath. She would sometimes inquire if it was not sinful to play in the afternoon of Saturday, as the Sabbath was so near.

A. naturally possessed a proud and irritable disposition; but in the last two years of her life, she became docile and patient, and, it is believed, prayerful. She was frequently asked whether she prayed alone; and her answer to the inquiry was often highly satisfactory. She would say that she knelt by her bed side when alone, and prayed to God to take away her wicked heart and make her a good girl; or that she had been praying for forgiveness for particular sins which she named. She often would solace herself by singing her little hymns, till she fell asleep. Her attention to what she read from the Scriptures, was worthy of the imitation of those of riper years—She would ask questions sometime after she had read a passage of Scripture—that evinced deep reflection and spiritual discernment.

Before her last sickness, she had committed to memory, in addition to her catechisms and Hymns and Scriptural questions, most of St. Matthew's Gospel. During her sickness, she was patient, said but little, and never manifested any fear of death. She said she wanted to go to heaven to be with Christ.

She died before she was nine years of age, giving satisfactory evidence that she had gone to be with Him who said, "suffer little children to come unto me for of such is the kingdom of Heaven." Y. Z.

For the Western Recorder.

SABBATH SCHOOLS.

Mr. Hastings--It is with pleasure that I have noticed the increasing interest that is felt in favour of Sabbath Schools. In many places in our vicinity, instruction in these institutions has been carried on with the greatest success. Their utility is so manifest that very few dare oppose them. Great improvements have been made in communicating instruction, and it is confidently expected that zeal and activity will increase until the happy effects of these nurseries of piety are far more widely and deeply felt. Among the means devised for exciting an interest in their favor, quarterly examinations are found to be of great benefit when rightly managed. The progress exhibited in most of our schools is such as to be very encouraging to the Teachers and gratifying to parents. Though a knowledge of this may be obtained by frequent visits to the School, yet a more enlivening interest is excited by seeing the scholars collected in one group, publicly exhibiting their knowledge of the Scriptures, and their attachment to the cause in which they are engaged. But perhaps there is no part of Sabbath School instruction attended with more difficulty than the management of these examinations, which are both directly and indirectly calculated to excite *pride*—that barrier against moral instruction, & that nourisher of the thorns which choke the good seed of the word. Such has been the influence of these public exhibitions towards exciting this principle, that many good men have denounced them. Among these is Mr. James, the author of the "Sunday School Teacher's Guide," one of the best and most zealous writers in behalf of these institutions. Thinking that his remarks may be of some service to those who are actively employed in Sabbath Schools, I send you an extract for publication in your paper; and should be very glad to see the subject treated more fully by some of your correspondents, or by yourself. Yours, &c. K.

"A principle of just and laudable emulation may be implanted and cherished, without transforming and degrading it into a thirst for admiration, which is almost sure to be the case, where the children are called upon to make a display of their talents in public. Praise will ever be found injurious in proportion to these two circumstances:—First, the publicity with which it is given: and secondly, the ignorance of the person on whom it is conferred. If this be correct, the children of a Sunday School should be exposed as little as possible to *public* applause. A love of display is very soon produced and with great difficulty destroyed. Nor is the mischief confined to those who are the subjects of public distinction. The rest of the children, instead of directing their attention to improvement on its own account, begin to regard it and pursue it only as the road to admiration and distinction. Let either pride or vanity be pretty generally cherished among the labouring classes, and the worst consequences may be expected to accrue to society. The evils which were once predicted would result from *the instruction* of the poor, were the mere chimeras of a disordered fancy: not so the apprehensions which rest upon injudicious efforts, *to force the growth of their understanding, by corrupting the simplicity of their hearts.* There is not a single vice to which the human soul is subject, that is a more effectual obstacle in the way of its salvation, than pride. "How can ye believe," said our glorious Redeemer to the Pharisees, "which receive honour one of another?"

S. S. Teachers' Guide.

MISCELLANEOUS.

TOWN OF HARMONY.

From Mr. Schoolcraft's description, the latest and best we have seen, of this fraternal establishment, we have prepared the following article, which will not be read with the less interest because Mr. Owen has purchased the town for the site of his terrestrial paradise.—*F. Visitor.*

The town consists of 200 buildings, 70 of which are handsome dwelling-houses. The streets are laid out at right angles, and the buildings arranged with great regularity, each having a small court yard, with shrubbery, and a latticed fence in front. A double row of Lombardy poplars extends thro' every street, giving the town an air of taste and neatness which it is quite uncommon to find. In addition to the private dwellings, it contains a cotton and woollen manufactory, a steam flour mill, a manufactory of woollen hose, a blacksmith's shop of four forges, a distillery, a church with a spire, a clock and bell, a public school-house, a house of entertainment, the Society's Store, and several mechanical establishments.

The Society, which, as our readers are aware, have all things common, had about 3,000 acres of land under cultivation in the immediate vicinity of the town, upon which the grasses and the vine were produced in the greatest abundance and perfection. The fields were divided by board and rail fences into square lots of convenient sizes, with intermediate lanes for the passage of cattle and teams. The laborers went out to work at day-break, and returned to dinner precisely at eleven. Even the females were not exempted from the severe labours of the field. Mr. S. observed fifty or sixty proceeding in a body to reap and bind oats. Every individual, arrived at the proper age, contributes his proportionate share of labor. They have neither spendthrifts, idlers, nor drunkards; and in seventeen years, the whole time of their residence in America, there has not been a law-suit among them. If a misunderstanding or quarrel happens, they settle it before retiring to rest; thus literally obeying St. Paul's injunction, 'Let not the sun go down upon your wrath.'

The exact divison of labor which pervades their whole system, is remarkable. Every individual is confined to a single operation, whether his employment be in a manufactory or in the farm-yard. It is the business of one person to water the cattle—of another to cut up the esculent roots, or parcel out the hay with which they are fed—of a third to milk, &c. By this means no time is lost in changing from one species of work to another, the operator becomes perfect in his art, and will contrive some improved process to abridge or facilitate his labor. Thus the water which supplies the distillery, is pumped up by a large dog running in a wheel, and one of the bellows in the smith's shop is moved in the same manner. A single man treading on a similar wheel, draws up the bags of grain into the fourth loft of one of their granaries; a threshing machine is employed in separating the husk from the grain. Their cotton and woollen manufactories and a flour-mill are driven by steam. They manufacture all kinds of articles used in domestic economy, from materials of their own raising. Whatever is not required for immediate consumption, is carried to the Society's store where it is purchased by the neighbouring population. They have no trades which are not decidedly useful. There is nothing pertaining to the whole establishment which presents a finer appearance than the vineyards on the southern slopes of the adjacent hills. The produce of the vintage in 1820, was six pipes. The vine flourishes better, and yields a richer flavour here, than at their former establishment near Pittsburg.

This society emigrated from the kingdom of Wirtemburg in Germany, about the year 1804, and first located themselves in Butler county, Pennsylvania. Their domains having become too limited for their numbers, and the cultivation of the vine, which was a primary object, not succeeding according to their wishes, they removed in 1814 to the banks of the Wabash and commenced the settlement of Harmony. They did not come from the same town or parish in Germany, but from the same circle of country. Their religion appears to be the Lutheran in its greatest purity. They emigrated from Europe with their pastor, the Rev. Frederick Rappe at their head, accompanied by his son Frederick Rappe the younger; who appear to have the sole management of the concerns of the Society, both ecclesiastical and temporal, and rule their followers with a dictatorial authority. Mr. Rappe the elder, being now far advanced in life, the pastoral duties, as well as the government of the Society's affairs, are chiefly discharged by the son. One fact shows very forcibly the extent of the pontificial authority exercised by the head of this association. His order suspending the rite of marriage for the purpose of checking the further growth of the settlement, was promptly and cheerfully obeyed.

ADVANTAGES OF PARENTAL INSTRUCTION.

"My mother," says Mr. Newton, the Reverend Rector of St. Mary, Woolnoth, "was a pious experienced Christian. I was her only child; and as she was of a weak constitution and retired temper, the care of my education was almost her sole employment. At a time when I could not be more than three years of age, she taught me English, and with so much success, (as I had something of a forward turn) that when I was but four years old, I could read with propriety in any common book that offered. She stored my memory, which was then very retentive, with many valuable pieces, chapters and portions of Scripture, catechisms, hymns, and poems. My temper, at that time, seemed quite suitable to her wishes: for I had little inclination to the noisy sports of children, but was more pleased when in her company, and always as willing to learn as she was to teach me How far the best education may fall short of reaching the heart, strongly appeared in the sequel of my history; yet, for the encouragement of pious parents to go on in the good way of doing their part faithfully, towards forming their children's minds, I think I may properly propose myself as an instance. These early impressions were great restraints upon me, they returned again and again, and it was very long before I could wholly shake them off; and when the Lord at length opened my eyes, I found great benefit from the recollection of them. Besides my dear mother often commended me, with many prayers and tears, to God; and I have no doubt that I reap the fruits of her prayers to this hour."

A GOOD MAXIM.

When in company the conversation turns on an absent man, and you are called to express an opinion, always fancy the very person is standing silent behind you, looking over your shoulder and listening attentively to what you say. You will then speak prudently, and with due regard to his character.

UTICA ACADEMY.

THE next Term of this Academy will commence on the 7th of February next, under the care and instruction of Mr. D. Prentiss.

The Trustees, anxious to render the Academy valuable and useful, have availed themselves of the opportunity to obtain the services of this gentleman, who comes recommended by the advantages of much experience, ample qualifications, and unusual success. He has for several years presided over the Academy at Oxford in Chenango County, where his talents, assiduity and vigilance contributed essentially to its eminence and usefulness.

The Trustees of Utica Academy, aware of its importance, feel a deep solicitude to give it elevation and make it worthy the attention and patronage of those who are charged with the care of the education of children and youth, and confidently hope by the labours of the present preceptor, and increased attention on their part to attain those important objects.

All the branches of learning usually taught in Academies will be taught in this; and on terms as reasonable as to tuition.

An accomplished gentleman will be employed to instruct in French, if a sufficient number of pupils should wish to attend to that Language.

The Trustees respectfully invite attention to this institution, and trust that all reasonable expectations of success and advancement will be fully realized.

ERASTUS CLARK,
EBEN'R B. SHERMAN,
THOMAS WALKER,
THOMAS SKINNER,
WM. H. MAYNARD,
EZEKIEL BACON,
WILLIAM WILLIAMS,
SAMUEL STOCKING,
MONTGOMERY HUNT,
THO'S H. HUBBARD,
JOHN C. DEVEREUX,
SAMUEL C. AIKIN,
HENRY ANTHON.

Utica, January 26, 1825. 31 tf

UTICA
Looking-Glass Factory.

WELLS M. GAYLORD,

RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.

Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.

All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.

February 7th, 1825. 1y32

Extract from "An Act to amend the act, entitled an 'act, for the assessment and collection of taxes.'"

Passed April 20th, 1825

"*Section 5. And be it further enacted*, That the list of Stockholders required by the act hereby amended, and the amendment thereto, passed the twenty-eighth of January, one thousand eight hundred and twenty-four, to be made to the treasurer of this state, shall hereafter be made to the *Comptroller*; and if the said list of stockholders of any company, shall not be furnished to the Comptroller within thirty days after the time specified for making the same in the said acts, * the said company shall *forfeit the sum of two hundred and fifty dollars*, to be sued for by the Attorney General in the name of the people of the state of New-York; and it shall be the duty of the Comptroller to furnish the Attorney General with an account of all companies which have not rendered to him such list of stockholders, for the purpose of having the Attorney General institute legal proceedings against the said companies; and that the Comptroller shall cause this section to be published in every newspaper printed in this state for at least three weeks immediately after the passage of this act."

* These acts make it "the duty of the President, Treasurer, Cashier, or other proper officer of every incorporated company liable to taxation, on or before the 15*th day of May in each year*, to furnish the Treasurer of this state with a list of the names of the several stockholders in such incorporated company with their several places of residence, and the *amount* of stock held by each stockholder respectively, designating that which is held by individuals, and by other incorporated companies and the amount held or owned by persons or incorporated companies not residing in this state, which list shall be *certified under the oath* of the said President, Treasurer, Cashier, or other proper officer to be in all respects just and true."

45 Hhds. Molasses,

JUST receiving and for sale by
J. C. HASTINGS & CO.
84, Genesee-st.

April 19, 1825.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

JUST received and for sale by Merrell & Hastings,—No. 40, Genesee street,

Four sermons on the
DOCTRINE OF THE ATONEMENT,
By Nathan S. Beman, Pastor of the Presbyterian Church in Troy. Price in boards, 50 cents—bound, 75 cents.

ALSO,—Memoir of Catharine Brown, Price 62 1-2 cents.

TERMS OF THE WESTERN RECORDER.

I. The Western Recorder will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent., for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

No subscription will be received for a less term than one year.

The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*